

Papiamentu

Papiamentu (English: /ˌpɑːpiəˈmɛntoʊ/^[4] or **Papiamentu** (English: /ˌpɑːpiəˈmɛntuː/) is a Portuguese-based creole language spoken in the Dutch Caribbean. It is the most-widely spoken language on the Caribbean ABC islands, having official status in Aruba and Curaçao. Papiamentu is also a recognised language in the Dutch public bodies of Bonaire, Sint-Eustatius and Saba.^[2]

Papiamentu (Aruba) or Papiamentu (Bonaire and Curaçao) is largely based on Portuguese and Spanish and has been influenced considerably by Dutch. Because of lexical similarities between Portuguese and Spanish, it is difficult to distinguish the exact origin of each word. Though there are different theories about its origins, most linguists now believe that Papiamentu originated from the Portuguese creole languages of the West African coasts^[5], as it has great similarities with Cape Verdean Creole and Guinea-Bissau Creole.^{[6][7]}

Papiamentu	
<i>Papiamentu</i>	
Native to	Aruba, Curaçao, Caribbean Netherlands: Bonaire
Native speakers	412,694 ^[2]
Language family	<div>Portuguese Creole<ul style="list-style-type: none">Upper Guinea Creole<ul style="list-style-type: none">Papiamentu</div>
Writing system	Latin (Papiamentu orthography)
Official status	
Official language in	Aruba, Bonaire, Curaçao ^[2]
Language codes	
ISO 639-2	pap (https://www.loc.gov/standards/iso639-2/php/langcodes_name.php?code_ID=353)
ISO 639-3	pap
Glottolog	papi1253 (http://glottolog.org/resource/language/id/papi1253) ^[3]
Linguasphere	51-AAC-be
<div><div><div><div></div><div></div></div></div><div></div></div>	
 <div>Location map of Aruba, Bonaire, and Curaçao, where Papiamentu is spoken</div>	

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History

The precise historical origins of Papiamentu have not been established. Its parent language is surely Iberian, but scholars disputed whether Papiamentu was derived from Portuguese and its derived Portuguese-based creole languages or from old or new Spanish. Historical constraints, core vocabulary, and grammatical features that Papiamentu shares with Cape Verdean Creole and Guinea-Bissau Creole suggest that the basic ingredients are Portuguese,^[8] and the Spanish and Dutch influences occurred later, from the 17th century onwards. Jacoba Bouschoute made a study of the many Dutch influences in Papiamentu.^[9]

The name of the language itself comes from *papia* or *papear* ("to chat", "to talk"), a word present in Portuguese and colloquial Spanish.

Spain claimed dominion over the islands in the 15th century but made little use of them. Portuguese merchants had been trading extensively in the West Indies and with the Iberian Union between Portugal and Spain during 1580-1640 period, their trade extended to the Spanish West Indies. In 1634, the Dutch West India Company (WIC) took possession of the islands, deporting most of the small remaining Arawak and Spanish population to the continent, and turned them into the hub of the Dutch slave trade between Africa and the Caribbean.

The first evidence of widespread use of Papiamentu in Aruba and Curaçao can be seen in official documents in the early 18th century. In the 19th century, most materials in the islands were written in Papiamentu including Roman Catholic school books and hymnals. The first Papiamentu newspaper was published in 1871 and was called *Civilisadó* (The Civilizer).

There are various theories about the origin and development of the Papiamentu language.

Local development theory

One local development theory proposes that Papiamentu developed in the Caribbean from an original Portuguese-African pidgin, with later Dutch and Spanish (and even some Arawak) influences.

Another theory is that Papiamentu first evolved from the use in the region since 1499 of 'lenguas' and the first repopulation of the ABC Islands by the Spanish by the Cédula real decreed in November 1525 in which Juan Martinez de Ampués, factor of Española, had been granted the right to repopulate the depopulated Islas inútiles of Oroba, Islas de los Gigantes, and Buon Aire.



Burial site and monument to Doctor Moises Frumencio da Costa Gomez, the first prime minister of the Netherlands Antilles, with a message inscribed in Papiamentu: *No hasi ku otro loke bo no ke pa otro hasi ku bo*, roughly meaning: "Do not do unto others what you do not want others do unto you."

The evolution of Papiamentu continued under the Dutch colonisation under the influence of 16th-century Dutch, Portuguese (Brazilian), and Native American languages (Arawak en Taíno), with the second repopulation of the ABC islands with immigrants who arrived from the ex-Dutch Brazilian colonies.

The Judaeo-Portuguese population of the ABC islands increased substantially after 1654, when the Portuguese recovered the Dutch-held territories in Northeast Brazil, causing most Portuguese-speaking Jews and their Portuguese-speaking Dutch allies and Dutch-speaking Portuguese Brazilian allies in those lands to flee from religious persecution. The precise role of Sephardic Jews in the early development is unclear, but Jews certainly played a prominent role in the later development of Papiamentu. Many early residents of Curaçao were Sephardic Jews from Portugal, Spain, Cape Verde or Portuguese Brazil. Also, after the Eighty Years' War, a group of Sephardic Jews immigrated from Amsterdam. Therefore, it can be assumed that Judaeo-Portuguese was brought to the island of Curaçao, where it gradually spread to other parts of the community. The Jewish community became the prime merchants and traders in the area and so business and everyday trading was conducted in Papiamentu. While various nations owned the island, and official languages changed with ownership, Papiamentu became the constant language of the residents.

When the Netherlands opened economic ties with Spanish colonies in what are now Venezuela and Colombia in the 18th century^[10] students on Curaçao, Aruba, and Bonaire were taught predominantly in Spanish, and Spanish began to influence the creole language.^[6] Since there was a continuous Latinisation process (Hoetink, 1987), even the elite Dutch-Protestant settlers eventually communicated better in Spanish than in Dutch, as a wealth of local Spanish-language publications in the 19th century testify.

European and African origin theory

According to the European and African origin theory the origins of Papiamentu lie in the Afro-Portuguese creoles that arose in the 16th century in the west coast of Africa and in the Portuguese Cape Verde islands. From the 16th to the late 17th century, most of the slaves taken to the Caribbean came from Portuguese trading posts ("factories") in those regions. Around those ports, several Portuguese-African pidgin and creole languages developed, such as Cape Verdean Creole, Guinea-Bissau Creole, Angolar, and Forro (from São Tomé).^[11] The sister languages bear strong resemblance with Papiamentu. According to this theory, Papiamentu was derived from one or more of these older creoles or their predecessors, which were brought to the ABC islands by slaves and traders from Cape Verde and West Africa.

The similarity between Papiamentu and the other Afro-Portuguese creoles can be seen in the same pronouns used, "mi", "bo", "el", "nos", "bos(o)", being Portuguese-based. Afro-Portuguese creoles often have a shift from "v" to "b" and from "o" to "u": "bientu" ("wind"), instead of "viento". In creole and also in Spanish, "v" is pronounced as a "b". In creole, it is also written as a "b". The final "o" changes in an "u", just like in Portuguese, where the final "o" is pronounced as an "u".

Guene (the name comes from "Guinea") was a secret language that was used by slaves on the plantations of the landhouses of West Curaçao.^[12] There were about a hundred Guene songs that were sung to make the work lighter.^[13] However, because of the secret character of Guene, it never had much influence on Papiamentu.

Linguistic and historical ties with Upper Guinea Portuguese Creole

Recently, research has been done that shines light on the ties between Papiamentu and Upper Guinea Portuguese Creole. Martinus (1996), Quint (2000)^[14] and Jacobs (2008^[15], 2009a^[16], 2009b^[17]) focus specifically on the linguistic and historical relationships with the Upper Guinea Portuguese Creole, as spoken on the Santiago island of Cape Verde and in Guinea-Bissau and Casamance. In Bart Jacob's study *The Upper Guinea Origins of Papiamentu*^[18] he defends the hypothesis that Papiamentu is a relexified

offshoot of an early Upper Guinea Portuguese Creole variety that was transferred from Senegambia to Curaçao in the second half of the 17th century, when the Dutch controlled the island of Gorée, a slave trading stronghold off the coast of Senegal. The Creole was used for communication among slaves and between slaves and slave holders.

On Curaçao, this variety underwent internal changes as well as contact-induced changes at all levels of the grammar, but particularly in the lexicon, due to contact with Spanish and, to a lesser extent, Dutch. Despite the changes, the morphosyntactic framework of Papiamentu is still remarkably close to that of the Upper Guinea Creoles of Cape Verde and Guinea-Bissau.

Present status

Papiamentu has been an official language of Aruba since May 2003.^[19] In the former Netherlands Antilles, Papiamentu was made an official language on March 7, 2007.^[20] After the dissolution of the Netherlands Antilles, Papiamentu's official status was confirmed in the newly-formed Caribbean Netherlands.^[21] Also, 150,000 Antillians (mostly from Curaçao) live in the Netherlands and speak their mother language, Papiamentu, fluently. Some Papiamentu is also spoken on Sint Maarten and the Paraguaná Peninsula of Venezuela.

Papiamentu is spoken in Aruba, Curaçao, and Bonaire. There it is spoken at home, in the street, in the church, at the primary and secondary school, in court and in the parliaments. There are Papiamentu newspapers, radio and television stations.

Venezuelan Spanish and American English are constant influences today. Code-switching and lexical borrowing from Spanish, Dutch and English among native speakers is common. This is considered as a threat to the development of the language because of the loss of the authentic and Creole "feel" of Papiamentu.

Many immigrants from Latin America and the Caribbean choose to learn Papiamentu because it is more practical in daily life on the islands. For Spanish-speakers, it is easier to learn than Dutch, because Papiamentu uses many Spanish and Portuguese words.^[22]

Old Papiamentu texts

The Papiamentu language originates from about 1650. The oldest Papiamentu texts that have been preserved are written letters. In the following three letters you can see that words changed and the spelling then was more conform the Dutch spelling. Some words are no longer in use and replaced by others. But the basis of Papiamentu did not change much.

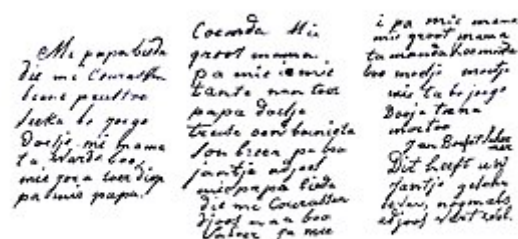
Piter May letter 1775

The oldest letter dates from 1775^[23]. It is sent by the Sephardic Jew Abraham Andrade to his mistress Sarah Vaz Parro, about a family meeting in the centre of Curaçao.

Old Papiamentu	Modern Papiamentu	English
<p>Piter May the ora ky boso a biny. My a topa tio la, ku Sara meme. Nan taba biny Punta. My Dusie, bo pay a manda bo ruman Aronchy, ku Tony & Merca koge na kamina dy Piter May.</p> <p>Es nigrita Antunyca & nan a ybel tras dy forty, & nan a manda sutel guatapana. Mas my no saby pa ky razon. Sy bo saby, manda gabla, ku my Dios pagabo. Bida, manda gabla ku my, kico Bechy a biny busca na Punta & borbe bay asina presto.</p>	<p>Mi tabata na Pietermaai te ora ku boso a bini. Mi a topa tio aya, ku Sara meimei. Nan tabata bini na Punda. Mi dushi, bo pai a manda bo ruman Aronchy, ku Tony i Merka kohe na kaminda di Pietermaai.</p> <p>E negrita Antunika... nan a hib'é tras di fòrti, i nan a manda sut'é na e watapana. Pero mi no sabi pa ki rason. Si bo sabi, manda palabra, ku mi Dios ta bai pagabo. Mi Bida, manda palabra ku mi, kiko Becky a bini busca na Punda, i bolbe bai asina lihé.</p>	<p>I was in Pietermaai until the time you came. I met uncle there, and Sara halfway. They were coming to Punda. My sweetheart, your father sent your brother Aronchy, and Tony and Merka went on their way to Pietermaai.</p> <p>That negress Antunika... they brought her behind the fort, sent to be whipped at the divi-divi tree. But I don't know for what reason. If you know, send me a message, and my God will reward you.</p> <p>My Life, send me a word what Becky came looking for in Punda, and then return as quickly.</p>

Boo Jantje letter 1783

The next letter dates from 1783 and was recently discovered in an English archive^[24]. It was sent by Anna Charje in the name of her baby Jantje Boufet to her husband Dirk Schermer in Rotterdam.



Mi papabuta
 die mi Conraethen
 liene paullro
 Jieka bo goye
 Daeje mi brama
 ta warda boe
 mie goya taer diep
 pa luma paup.

Cocorda Hei
 groot wama
 pa mie i serie
 tante nan too
 papa Daeje
 taente oort biniola
 Jon breca pa bo
 Jantje ajeel
 mie pa pa bida
 die mi Conraethen
 Djeet na a bo
 Valuer pa me

i pa serie wama
 mie groot wama
 ta manta koomide
 bo medje oortje
 mie ta bo jage
 Daeje ta ha
 warte
 Jan Boufet
 Dit heeft u
 Jantje geloken
 biden, nymals
 al joet al dit reit.

Boo Jantje letter from 1783

Old Papiamentu	Modern Papiamentu	English
<p>Mi papa, bieda die mi Courasson, bieni prees toe seeka bo joego doesje. Mi mama ta warda boo, mie jora toer dieja pa mie papa. Coemda Mie groot mama pa mie, ie mie tante nan toer. Papa doesje, treese oen boenieta sonbreer pa boo Jantje.</p> <p>Adjoos mie papa, bieda die mi Courasson. Djoos naa boo saloer, pa mie i pa mie mama. Mie groot mama ta manda koemenda boo moetje moetje. Mie ta bo joego Doeje toe na mortoo. Dit heeft uw Jantje geschreeven, nogmals adjoos, vart wel.</p>	<p>Mi papa, bida di mi kurason, bini lihé serka bo yu dushi. Mi mama ta warda bo, mi ta yora tur dia pa mi papa. Kumindá mi wela pa mi, i mi tantanan tur. Papa dushi, trese un bunita sombré pa bo Jantje.</p> <p>Ayó mi papa, bida di mi kurason. Dios duna bo salú, pa mi i pa mi mama. Mi wela ta manda kumindá bo muchu muchu. Mi ta bo yu dushi te na morto.</p> <p>Dit heeft uw Jantje geschreven, nogmaals adios, vaarwel.</p>	<p>My father, life of my heart, come quickly close to your sweet son. My mother awaits you, I cry all day for my father. Greet my grandmother for me, and all my aunts. Dear father, bring a nice hat for your Jantje.</p> <p>Goodbye my father, life of my heart. May God give you health, from me and from my mother. Send my grandmother many many greetings. I am your sweet son until death.</p> <p>This is written by your Jantje, once again adios, goodbye.</p>

Quant Court testimony 1803

The third text dates from 1803^[25]. It is a court testimony in which 26 Aruban farm workers sign a statement to support their boss Pieter Specht against false accusations by Quant.

Old Papiamentu	Modern Papiamentu	English
<p>Noos ta firma por la berdad, y para serbir na teenpoe qui lo llega die moosteer. Qui des die teempoe koe Señor B.G. Quant ta poner, na serbisje die tera...</p> <p>Ta maltrata noos comandeur Pieter Specht pa toer sorto die koos. Y seemper el dho Quant ta precura die entreponeel deen toer gobierno die comandeur.</p> <p>Por ees motibo, noos ta esprimenta koe eel ta causa die toer disunion.</p>	<p>Nos ta firma pa e berdad y pa sirbi den e tempo aki lo yega di mester. Ku di e tempu e ku señor B.G. Quant ta pone, na servicio di e tera...</p> <p>Ta maltrata nos comandeur Pieter Specht pa tur sorto di kos. Y seemper el señor Quandt ta percura di entremete den tur gobierno di comandeur.</p> <p>Pa e motibo, nos ta experencia cu el ta causa di tur disunion.</p>	<p>We sign for the truth and to serve the coming time if necessary. About our time with B.G. Quant we declare, we were employed in land cultivation...</p> <p>He always mistreated our commander Pieter Specht for all sort of things. And always mister Quandt interfered with all instructions of the commander.</p> <p>For that reason, we declare that he caused all the discord.</p>

Orthography and spelling

Papiamentu is written using the Latin script.

Since the 1970s, two different orthographies were developed and adopted. In 1976, Curaçao and Bonaire officially adopted the Römer-Maduro-Jonis version, a phonetic spelling. In 1977, Aruba approved a more etymology-based spelling, presented by the Comision di Ortografia (Orthography Commission), presided by Jossy Mansur.

Distribution and dialects

Papiamentu has two main dialects, one in Aruba and one in Curaçao and Bonaire (Papiamentu), with lexical and intonational differences.^[26] There are also minor differences between Curaçao and Bonaire.

Spoken Aruban Papiamentu sounds much more like Spanish. The most apparent difference between the two dialects is given away in the name difference. Whereas Bonaire and Curaçao opted for a phonology-based spelling, Aruba uses an etymology-based spelling. Many words in Aruba end with "o" while the same word ends with "u" in Bonaire and Curaçao. And even in Curaçao, the use of the u-ending is still more pronounced among the Sephardic Jewish population. Similarly, there is also a difference between the usage of "k" in Bonaire and Curaçao and "c" in Aruba.

For example:

English	Curaçao and Bonaire	Aruba	Portuguese	Spanish
Stick	Palu	Palo	Pau	Palo
House	Kas	Cas	Casa	Casa
Knife	Kuchú	Cuchiu	Faca	Cuchillo

Phonology

Vowels and diphthongs

Papiamentu vowels are based on Ibero-Romance and Dutch vowels. Papiamentu has the following nine vowels:^[27]

Vowels			
IPA	Curaçao and Bonaire	Aruba	English
a	a in kana	a in cana	walk
e	e in efekto	e in efecto	effect
ɛ	è in balèt	e in ballet	ballet
ə	e in apel	e in appel	apple
i	i in chikí	i in chikito	small
o	o in obra	o in obra	work
ɔ	ò in ònbeskòp	o in onbeschoft	impolite
u	u in kunuku	u in cunucu	farm
ø	ù in brùg	u in brug	bridge

Papiamento has diphthongs, two vowels in a single syllable that form one sound. Papiamento diphthongs are based on Ibero-Romance and Dutch diphthongs. It has the following diphthongs:

Diphthongs		
IPA	Papiamento	English
aɪ̯	ai in baile	dance
au̯	au in fauna	fauna
eɪ̯	ei in esei	that
ɛɪ̯	ei in preis	price
eu̯	eu in leu	far
ɔɪ̯	oi in djòin	join
oɪ̯	oi in morkoi	tortoise
ɔu̯	ou in abou	down
ʏɪ̯	ui in dùim	thumb

Stress and accent

Stress is very important in Papiamento. Many words have a very different meaning when a different stress is used:

- When both syllables are equally stressed, *kome*, it means "to eat".
- When the first syllable is stressed, ***kome***, it means "eat!" (imperative).
- However, ***kom'é*** (short for *kome é*) means "eat it!"

There are general rules for the stress and accent but also a great many exceptions. When a word deviates from the rules, the stressed vowel is indicated by an acute accent (´), but it is often omitted in casual writing.

The main rules are^[28]:

- When a word ends in a vowel (a, e, i, o, u), the stress is placed upon the **penultimate** (before last) syllable: *buriku* ("donkey").
- When a word ends not in a vowel, but with a consonant, the stress is placed upon the **last** syllable: *hospital*.
- When a verb has two syllables, the syllables are about equally stressed: *sòru* ("to care"), *falta* ("to lack").
- When a verb has more than two syllables, the stress is laid upon the **last** syllable: *kontestá* ("to answer"), *primintí* ("to promise").

Lexicon

Vocabulary

Most of the vocabulary is derived from Portuguese and its derived Portuguese-based creoles and (Old) Spanish. The real origin is usually difficult to tell because the two Iberian languages are very similar, and adaptations were made in Papiamentu. A list of 200 basic Papiamentu words can be found in the standard Swadesh list, with etymological reference to the language of origin.^[29] There is a remarkable similarity between words in Papiamentu, Cape Verdean Creole, and Guinea-Bissau Creole, which all belong to the same language family of the Upper Guinea Creoles. Most of the words can be connected with their Portuguese origin.

Linguistic studies have shown that roughly 80% of the words in Papiamentu's present vocabulary are of Iberian origin, 20% are of Dutch origin, and some of Native American or African origin. A study by Van Buurt and Joubert inventoried the words of Taíno and Caquetío Arawak origin, mostly words for plants and animals.^[30] Arawak is an extinct language that was spoken by Indians throughout the Caribbean. The Arawak words were re-introduced in Papiamentu by borrowing from the Spanish dialect of Venezuela^[31]

Many words are of Iberian origin, and it is impossible to label them as either Portuguese or Spanish:

- *por favor* ("please") – Spanish: *por favor* - Portuguese: *por favor*
- *señora* ("madam") – Spanish: *señora* - Portuguese: *senhora*
- *kua* ("which") - Spanish: *cuál* - Portuguese: *qual*
- *kuantu* ("how much") – Spanish: *cuánto* - Portuguese: *quanto*.

While the presence of word-final /u/ can easily be traced to Portuguese, the diphthongization of some vowels is characteristic of Spanish. The use of /b/, rather than /v/, descends from its pronunciation in the dialects of northern Portugal as well as of Spanish. Also, a sound shift may have occurred in the direction of Spanish, whose influence on Papiamentu came later than that of Portuguese: *subrino* ("nephew"): *sobrinho* in Portuguese, *sobrinio* in Spanish. The pronunciation of *o* as /u/ is certainly Portuguese, but the use of *n* instead of *nh* (/ɲ/) in the ending *-no* is from Spanish.

Few Portuguese words come directly from Portuguese, but most come via the Portuguese-based creole; in the examples below, the Cape Verdean Creole equivalents are *borboléta*, *katchor*, *prétu* and *fórsa*.

Portuguese-origin words:

- *barbulètè* ("butterfly") – Portuguese: *borboleta*.
- *kachó* ("dog") – Portuguese: *cachorro*.
- *pretu* ("black") – Portuguese: *preto*.
- *forsa* ("power") - Portuguese: *força*.

Spanish-origin words:

- siudat ("city") – Spanish: *ciudad*
- sombré ("hat") – Spanish: *sombrero*
- karson ("trousers") – Spanish: *calzón*
- hòmbèr ("man") – Spanish: *hombre*.

Dutch-origin words:

- apel ("apple") – Dutch: *appel*
- buki ("book") – Dutch: *boek*
- lesa ("to read") – Dutch: *lezen*
- mart ("March") - Dutch: *maart*.

And some words come from:

English-origin words:

- bèk - English: *back*
- bòtèr - English: *bottle*
- baiskel - English: *bicycle*.

African-origin words:

- pinda ("peanut") - Kongo: *mpinda*
- makamba ("white man") - Bantu: *ma-kamba*
- yongotá ("to kneel") - Wolof: *djongotó*
- maribomba ("wasp") - Bantu: *ma-rimbondo*.

Native American-origin words:

- orkan ("hurricane") – Taíno: *juracán*
- maishi ("corn") – Taíno: *mahíz*
- kunuku ("farm") – Taíno: *conuco*
- mahos ("ugly") - Arawak: *muhusu*.

Examples

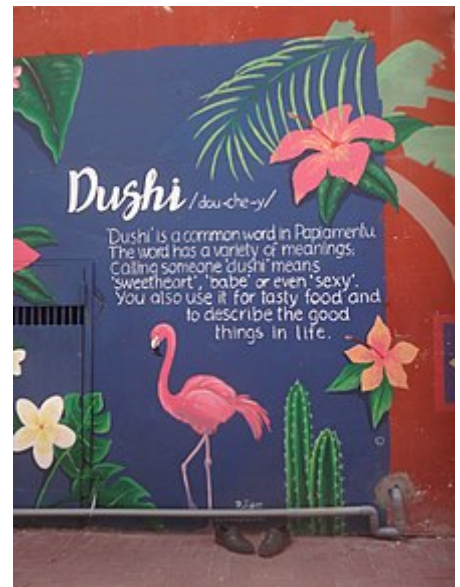
Phrase and word samples

- Kon ta bai? (How are you?) - Portuguese: *Como vai?*
- Kon ta k'e bida? (How is life?) - Spanish: *¿Cómo te va la vida?* - Portuguese: *Como está a vida?*
- Por favor (please) – Spanish: *Por favor* - Portuguese: *Por favor*
- Danki (Thank you) - Dutch: *Dank je*
- Ainda no (Not yet) - Portuguese: *Ainda não*
- Bo mama ta mashá bunita (Your mother is very beautiful) - Portuguese: *Tua mãe é muito bonita*.

- Na epoka di mi añanan eskolar (During my school years) - Portuguese: *Na época dos meus anos escolares*.
- Bati boka (Argue) - Portuguese: *Bate boca*.
- Bringa (Fight) - Portuguese: *Briga*.
- Bon (Good) - Portuguese *Bom*.

Expressions

- Hopi skuma, tiki chukulati (A lot of foam, little chocolate): Too good to be true.
- Einan e porko su rabo ta krul (That is where the pig's tail curls): That is where the problem lies.
- Sopi pura ta sali salo (Quick soup turns salty): Good things take time.
- E ke bula ku ala di manteka (He wants to fly with wings of butter): He wants to do more than he can handle.
- Ora dia ta serka di habri, nochi ta mas skur (Just before dawn, the night is darkest): When need is greatest, salvation is near.



Dushi, the meaning explained in Caribbean style

Comparison of vocabularies

This section provides a comparison of the vocabularies of Papiamentu, Portuguese, and the Portuguese creoles of Guinea-Bissau and Cape Verde. Spanish is shown for the contrast.

<u>English</u>	<u>Curaçao and Bonaire</u>	<u>Aruba</u>	<u>Portuguese</u>	<u>Guinea-Bissau</u>	<u>Cape Verdean</u>	<u>Spanish</u>
Welcome	Bon bini	Bon bini	Bem-vindo	Ben-vindu	Bem-vindo	Bienvenido
Good morning	Bon dia	Bon dia	Bom dia	Bon dia	Bon dia	Buenos días
Thank you	Danki	Danki	Obrigado	Obrigadu	Obrigadu	Gracias
How are you?	Kon ta bai?	Con ta bay?	Como vais?	Kuma ku bu na bai?	Kumo bu sta?	¿Cómo estás?
Very good	Mashá bon	Masha bon	Muito bom	Muitu bon	Mutu bon	Muy bien
I am fine	Mi ta bon	Mi ta bon	Eu estou bem	N sta bon	N sta bon	Estoy bien
I, I am	Mi, Mi ta	Mi, Mi ta	Eu, Eu sou	N, Ami i	N, Mi e	Yo, Yo soy
Have a nice day	Pasa un bon dia	Pasa un bon dia	Passa um bom dia	Pasa un bon dia	Pasa un bon dia	Pasa un buen día
See you later	Te aweró	Te aworo	Até logo	Te logu	Te lógu	Hasta luego
Food	Kuminda	Cuminda	Comida	Kumida	Kumida	Comida
Bread	Pan	Pan	Pão	Pon	Pon	Pan
Not yet	Ainda no	Ainda no	Ainda não	Inda nau	Inda ka	Aún no
I like Curaçao	Mi gusta Kòrsou	Mi gusta Corsou	Eu gosto de Curaçao	N gosta di Curaçao	N gosta di Curaçao	Me gusta Curazao

See also

- [Creole language](#)
- [Portuguese-based creole languages](#)
- [Monogenetic theory of pidgins](#)
- [Linguistics](#)
- [Joceline Clemencia](#)

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